



PHILIPPINE MISSION

METHODIST
EPISCOPAL
▪ CHURCH ▪





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A METHODIST STREET PROCESSION IN SAN FERNANDO

In this procession appeared the Mayor, the Chief of Police, and the Provincial Secretary, all of whom are Methodist local preachers. Thousands of others took part. Five years before no one in the town would listen to the preaching of the gospel.

The Philippine Mission

OF THE
Methodist Episcopal Church

REV. HARRY FARMER



THE BOARD OF FOREIGN MISSIONS OF THE
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PHILIPPINE MISSION

THE COUNTRY

When Admiral Dewey eabled the news of the downfall of Manila there were not many persons in the United States who could tell just where the eity of Manila and the Philippine Islands were loeated. Now it would be difficult to find anyone, old or young, who does not know a great deal coneerning both the geography and the history of this country and its interesting people. About 100,000 Amerieans have visited the islands in different capacities—military, civil, and private—and almost every eommunity has had its representatives in our over-sea possessions.

The Philippine Islands lie in the northwestern Pacific, almost due south of the center of China and north of Australia. Manila is seven days distant from Nagasaki, two days from Hong Kong, and five days from Singapore. The Philippine Archipelago extends from $4^{\circ} 41'$ to 21° north latitude, and from $126^{\circ} 30'$ to 117° west longitude. This is the width over all the islands. In the widest parts of the largest islands it is impossible to reach a point more than 100 miles from the sea. Some 3,000 islands have been located, and more than 1,000 have already been named, the important ones being Luzon, Mindoro, Masbate, Panay, Negros, Cebu, Samar, Leyte, Bohol, Marinduque, Paragua, and Mindanao. The Sulu Archipelago, a small group of islands off Mindanao, is also included in the Philippine group.

In the Philippines is probably the most equable elimate in the world, and the most healthful of all to be found in the tropies. It is warm all the year round, and from February to May is extremely hot. Only two seasons are referred to—the rainy season, from June to November, and the dry season, from

December to May. The variation in the thermometer is not more than forty degrees throughout the year. There are months when not a drop of rain falls, and there are weeks when it falls continually and voluminously. One missionary found by measuring that it rained thirty inches in twenty-four hours. The rain is often accompanied by terrific windstorms and cyclones, when thousands of the houses are swept away. After one of these terrible storms one of our bamboo chapels was blown down, and scarcely

The
Climate



A TREE FERN

enough of the pieces could be found to construct a small fence about the lot which contained it. The value of building houses on posts above the ground is seen in rainy weather. One of our missionaries, living in the best house he could obtain in the town, found it necessary to keep a boat to carry him to the road. The heat probably will average about ninety degrees during the middle of the day throughout the year, but this ex-

treme heat is overbalanced by the cool nights. To those not entirely acclimated the continuous heat is debilitating, and, as a health resort, the American government established a summer capital at Baguio, in the Benguet Mountains, 4,200 feet above sea level; this is a great relief to all who go there. The army men have a two year term of service in the islands, the civil government grants a furlough after three years, and the Methodist Episcopal Mission has established five years as a term of service before granting a furlough. Colonel Gorgas

has said of Panama that the white man can live a healthy life in the tropics if he is careful of his food and water and obeys all sanitary and hygienic laws. And this is true of the Philippines. The American is peculiarly plagued with cholera and amœbic dysentery, both diseases being transmitted by food and water, which must therefore be watched with special care.

Rice, sugar cane, hemp, and tobacco are the principal products of the tillable soil. Fruit abounds in all parts of the islands, such as the banana, orange, mango, chico, **Products** papaya, custard apple, jack fruit, etc., and there is plenty of fresh fruit all the year round. All kinds of tropical palms are found; some producing fruit, as the cocoanut and the betel; others used for manufacturing rope and a fine grade of hats. The nipa palm, which is a clump of branches growing out from the ground, is used for the sides and roofs of houses. The mountains are covered with a dense growth of trees, many of them being the finest hard woods found in the world. Gold and copper have been discovered in Luzon and Masbate, and some coal has been found in Bataan. The fishing industry is very large, but furnishes only a local food supply, the people depending largely on fish for food. The pearl fisheries of Sulu are becoming very im-



SPECIMEN OF PAPAYA

portant, both for the beautiful and valuable pearls found, and also for the manufacture of buttons and other ornaments.

There are very few animals in the islands, either wild or domesticated. In the mountains may be found deer and wild boar, with a few wild carabao. In the Cagayan River travelers have encountered some large crocodiles, a menace to man and beast. The carabao, or water buffalo, is used

for the cultivation of land almost entirely, and for heavy transportation both in city and country. For more rapid transportation of heavy loads the vaca, or oxen, are used. A hardy little pony is found in all the islands, and hauls two-wheeled vehicles for passenger transportation.

Added to the corroding and destroying power of the sun and rain is the work of certain insects which infest the houses. The ant should be put first because he is so numerous in species and quantity. He is of all sizes and all colors. First and foremost, he eats food; he smells it miles off. He occupies a new house before the owner can move in. By way of protection against him, the legs of tables and cupboards must be set in tins full of oil and water and kept well covered. The white ant, or anai, eats anything, but particularly wood, clothes, books, etc. Fortunately, there is a large red ant which makes a business of eating the white ant, and a royal battle ensues when they meet. The red ant eats into human flesh also on every opportunity. All ants are good scavengers, and immediately begin removing cockroaches, molecrickets, mosquitoes, flies, etc., which are killed in the house. The mosquito works by day and night, probably in relays. Most of the bungalows are too open to enclose with screens, so each bed has its own net, and in some sections it has been necessary to use nets over desks and tables by day. The cockroaches are very large, most of them fly, and it is very difficult to keep them out of pantries and iceboxes. The molecricket is an inch and one half long, with a head like a horse and a slimy velvet fur; he comes whenever the lamp is lit. And oftentimes in the early evening the flying ant appears, making dining impossible for a time. There are a few other pests, such as mice and rats, who live in the ceiling instead of the cellar (because there is no cellar!). The scorpions and centipedes find their way into the houses from the ground and from the grass or nipa roofs. Snakes are occasionally—though not often—found in houses and beneath them. The friendly lizard is everywhere, running over wall and ceiling, catching mosquitoes and chirping gleefully whenever he captures a fat one. The foreigner living in the

islands grows accustomed to these pests, and has a care for them, kills them, makes provision against them, and then forgets they are pests.

THE PEOPLE

The census of 1903 shows a population of 7,635,426, about 50 per cent of whom inhabit the island of Luzon. The so-called Christianized portion of the inhabitants are called **The Filipino**; this name refers to those who have been reached by the Spaniards and brought into subjection to the State and Church. There are 7,000,000 of them, and they live in all the islands. They have been more or less influenced by Spanish civilization, though only about five per cent of them are said to have been educated in the Spanish language. They speak some sixty different dialects and are evidently descendants of at least that many Malay tribes. In and about Manila are the Tagalogs, and from there north we encounter the Pampan-gans, the Pangasinanes, and the Ilocanos, and perhaps a dozen lesser groups, speaking different dialects. The main dialect of the southern islands is the Visayan, divided into two main groups—the Panayan and the Cebuana. Another dialect of some importance is the Bicol, in southern Luzon.



A FILIPINO GIRL.

The Filipino is short of stature, the average being but little over five feet. He has the stiff black hair, flat brown face, and

wide nostrils peculiar to the Malay. There has been much intermarriage of the Filipino with the Chinese and Spaniard, and this is shown in the stature, features, and mental characteristics of the Filipino. He is adept in all forms of cunning, and this he may attribute to the diplomacy of the Spaniard. He is polite, hospitable, and, as a rule, law-abiding. He has a quick memory, and in some cases shows unusual reasoning powers. He is vengeful, and deems it a duty to repay all injuries to himself or relatives. The characteristics of the Filipino are such as to give hope that he will become a valuable member of the world family.

Non-Christian Tribes The Negritos are undoubtedly the aborigines and dwell mostly in the Zambales Mountains, in western Luzon. The mature adults do not exceed four feet in height. They live in trees, caves, and behind walls built to protect them from the wind and storms. They run away from strangers, white or Filipino. Some of the children have been captured and are found as slaves in the houses of Filipinos and Europeans. This practice has now been stopped by the American government. Recently an American school-teacher succeeded in opening a public school among them. They appear to be a decadent race.

The Igorrotes live principally in the Benguet Mountains, in northern Luzon. They are as truly Malay as the Filipinos of the plain. They are divided into distinct tribes, which are at enmity with each other. In their combats it is the custom of the victors to cut off the heads of the vanquished. They cultivate rice, tobacco, sweet potatoes, coffee, and some vegetables. Their territory has been divided into separate provinces, with American governors. Roads and trails have been built and schools established in all parts with some gratifying success.

In the island farthest south, Mindanao, are the Moros (Moors), who are Mohammedans, the only tribes in the Archipelago following the Arab prophet. They were never subjugated by the Spaniards, and only after the most strenuous fighting and work under General Leonard Wood was any sort of civilizing process begun among them. Stable government

has been established, a school system inaugurated and successfully conducted. Markets or exchanges have been opened, roads have been built, and peace is now guaranteed.

The Filipino lives mostly in groups; only in rare instances will a single hut be found. A small

Native will a single hut
Homes be found. A small

group of houses is called a barrio or village, the most of the houses being built of bamboo and nipa. The smallest nipa shack consists of four bamboo posts, with cross-pieces joining these

about four feet from the ground. On these crosspieces rests the bamboo floor, leaving room underneath for the pigs, goats, chickens, and dogs. The sides and roof of the house may be made of either cogon grass or nipa, the windows and doors being made of the same material. The whole house is fastened together with bamboo pegs or tied with bejuco, a species of rattan. Not an iron nail is to be found in the house.

The simplest furnishings of a house would be a wooden bench along one side of the room, a wooden chest or box for the clothes, several petates (palm mats) rolled up and placed over the rafters, some cotton pillows stacked in one corner, and in another corner an open earthen stove, the smoke from which blackens the inner roof; there might also be several earthen jars containing rice and water. Eggs, dried fish, and other food supplies are suspended in bamboo baskets from the rafters. The food is eaten out of cocoanut shells or porcelain plates stretched in a line on the floor. At night the household sleeps on the petates, which are unrolled and cover the floor. Such a house is easily enlarged by adding more rooms built



A MORO HORSEMAN

in the same way. Better houses of the same type are built by using wooden posts brought from the mountains, and sometimes sawing out boards for floors and siding. In the pueblos,



A TYPICAL RESIDENCE IN THE PHILIPPINES

or cities, some of these wooden houses are covered with corrugated iron roofing.

The Filipino feels no necessity for very hard work. His needs are few and these easily satisfied. In Spanish times, if he ever gained more than a competence, it was taken from him by the exactions of the Church and State, and now, under the American government, the higher ideals and the increased cost of living take all he can make, though spurring him on to greater efforts.

The simplest dress for men is a thin pair of trousers, with a transparent shirt falling over them from the shoulders; both garments may be woven and made up at home. The hat, easily made from palm leaves, bound with bamboo, from one to three feet in diameter, is good for both sun and rain. A man with such a dress would probably go barefooted, except

on special occasions, when he might wear a toe slipper, called a chinela. A Filipino who has received some education, or attained to some special position, uses a European coat

Costumes and trousers pulled on over the garments named above, adding a European hat and shoes. On special occasions he will even wear an American shirt, with collar, necktie, and cuffs.

The women have a simple and beautiful costume, the style of which never changes. It consists of a skirt with a long train, gathered with a string about the waist. While working in the fields, or walking along the road, the train can be tucked in at the waistband. A cotton waist covers the body, with a thin, loose, low-necked, large-sleeved outer waist pinned in front over this, and a large, stiffly starched kerchief put on over the head and covering the neck. This same style of dress is worn by the wealthiest and best educated Filipino women, the only difference being in the grade of material used. The garments of children from two years of age upward are identical with those of their elders.

In most sections the usual way for the Filipino to eat is with his fingers. Most houses have at least one spoon which may be used in serving food. A few barrios have been

Food visited where not one spoon could be found. The public schools, together with the Protestant missionaries, have



A COUNTRY RESTAURANT

brought about many changes. Special rooms or curtained partitions have been provided for the women and visitors; tables, table covers, plates, cups, spoons, knives and forks, and other cooking utensils are provided.

The Filipino is a "good liver," and yet he is easily satisfied. He can subsist on a very little for days and weeks, saving up for some great feast at the time of a baptism or wedding or death or the celebration of some saint's day. Ordinarily he will eat rice and salt, with a little dried fish or a decomposed variety of fish called bogong or some meat made into a kind of stew. On feast days he will have rice, with pork, beef, goat, chicken, eggs, vegetables, custard, and fruit. He generally ends the meal by eating a banana and drinking about a quart of water from a large glass.

Each pueblo has a large market place on the plaza, and a market is held once or twice a week. Usually seven pueblos will be on a circuit, so that the merchants may go from one to the other. To these markets will come also the farmers from the surrounding country, bringing rice, tobacco, chickens, eggs, fish, meat, home-made potatoes (palm mats), baskets, bolos (knives), and hats.

The business of the Philippines is largely in the hands of the Chinese, of whom there are some 60,000 in the islands. Whole streets in Manila and in other large cities are given over to them. Every small city has its Chinaman with his little store (tienda), where he sells everything from a match and a bottle of beer to a dress and a suit of clothes. The Filipinos are only beginning this larger mercantile business, and many are successful.

The Filipino, like all Orientals, has a natural predilection for gambling. Everywhere the children may be seen throwing pennies at a mark. At home men and women will be gathered about a mat on the floor, or a large table, playing cards for larger stakes. The convents and houses of the leading men will be full of gamblers for a week at a time on fiesta occasions, when hundreds of pesos change hands. Certain leading houses in every pueblo will have a game every day in the week, and all day Sunday. All the

games played by the Chinese and Spaniards have been learned by the Filipinos, and undoubtedly many peculiarly American games also. Many of the greatest gamblers are the women, who neglect their households and their families and gamble away everything owned by the family.

The vice of the cockpit (gallera) is the most pernicious of all in its character-destroying results. Formerly it was permitted on all fiesta or saints' days, as well as the day before and after, and as the Church calendar was surcharged with these holidays, about two thirds of the year was given over to fighting roosters. Since the American occupation a new law has been enacted, so that they cannot have the cockpits open more than one hundred days in the year. The Protestant Church fights these evils openly, the public school opposes them indirectly, and it is hoped that the coming generation will pass a law abolishing the institution entirely. The man of the house pets the rooster more than he does his children; he carries it in his arms on the street as he goes to work; the carpenter has his rooster with him on the roof; the most common sight along the roadside is that of two or more men squatted down on the ground training their roosters to fight. The Moral Progress League, organized by the Rev. George A. Miller, pastor of the American Methodist Episcopal Church in Manila in 1906, instituted a great crusade against the cockpit and horse racing. It had the approval of leading Filipino officials all over the islands, and municipal boards voted out the cockpit in their towns, but it did not seem strong enough to gain the approval of the United States Commission. It is interesting to note that the Insurrecto government of Aguinaldo, in 1898, had abolished the cockpit, and José Rizal, leader in reform movements and known as the George Washington of the Philippines, condemned it as the greatest vice of his people.



SOME NATIVE SUPERSTITIONS

The superstition of the Filipinos is acknowledged by all, and only a broader education and a better civilization will serve to eradicate the ignorant and foolish beliefs which now possess so many of them.

The sting-fish has a very long tail, which has an ivory barbed spear in it. This gives it a decided advantage in fighting with an enemy. When this fish is captured and killed the tail is cut off and bamboo sticks are driven into the thick end, so as to make a handle. Many native houses possess such a tail, and in the time of an earthquake, typhoon, or an epidemic, the head of the house takes the tail and slashes around through the house and yard in an attempt to drive the devils out.

Sweating images of saints are very popular. They are placed in dark corners of the Church, with wax spread over their surface, and are to be approached only with large candles. After the long prayer is concluded the wax is melted, and the drops trickling down look like the promised perspiration, showing that the prayer has been heard. At a certain season of the year the priest sends around the town a little doll image of the Christ which has been particularly blessed. The bearer takes it into each house, and the person coming to the door and looking at the doll must drop a coin into the basket, or evil things will happen.

In the channel at Dagupan, where the river empties into the bay, the tide sometimes forms a bar and at other times removes it. It is said that a being, half man and half fish, lives there, and he is called the Water Demon. Should people talk while crossing the bar the demon becomes angry and stirs up the water, often breaking the boat and drowning the occupants. Many throw coins and jewelry into the sea and promise masses at the church if delivered from this demon.

During Passion Week, all over the islands, men cut and gash themselves in horrible fashion in order that by their sufferings they may gain the blessings of the Church. Some

tie their feet together with ropes and attempt to walk, when they are thrown to the ground with their faces in the dirt; this process is repeated until they are completely exhausted and are carried home. Others slash their backs with glass and then walk up and down the street pounding their backs with sticks of bamboo tied on the end of ropes. When they fall they are taken to the river and bathed and given wine to drink, then to the church to be blessed by the priest; and the night is spent in carousing.

HISTORY

Magellan discovered the Philippine Islands in 1521, landing on the Island of Cebu, where he found natives trading with China, Siam, and the Moluccas. He lost his life assisting the Dato of Cebu, who was at war with another tribe. The Cebuanas later proving hostile, the remaining Spaniards sailed away, one boat succeeding in reaching Spain with eighteen men, out of five ships and 234 men who had set sail three years before. The first name given to the islands was *Islas del Poniente*, or Islands of the West, but when the expedition of Villalobos reached the Island of Samar, in 1542, he gave it the name of *Felipina* in honor of King Philip, which name finally came into general use for the whole Archipelago. The real settlement and occupation began in 1565, on the arrival of the third expedition under Legaspi and the Augustinian friar Urdaneta. Manila was captured from the Moro pirates in 1570, and the conquest of Luzon was completed in 1576. Manila became the capital and seat of the governor-general and the archbishop, and the territory was parceled out among the soldiers and the clergy.

The friar frequently became the leading official in local governments and possessed eleven different kinds of civil functions. On the basis of his reports to the central government men were shot or hanged. There was constant friction between the archbishop, the friar orders, and the governor-general, and the latter, though powerful, was generally obliged to yield to the demands of his enemies. Governor Bustamante, who attempted reforms, was

killed by a mob of Spaniards, headed by the friars, in 1719. Governor Anda, in 1768, addressed to the king a memorial charging the friars with "commercialism, neglect of their spiritual duties, oppression of the natives, opposition to teaching Spanish, and interference with civil officials and affairs." The Augustinians had come first, in 1565, followed by the Franciscans, in 1577. The Jesuits arrived in 1581, and the



RUINS OF OLD ROMAN CATHOLIC CHURCH AND CONVENT

This was a retreat for the Spanish Friars and was noted for its magnificence. It is situated about five miles from Manila.

Dominicans in 1587. The last to arrive were the Recoletos, in 1606. The Jesuits became the most successful in acquiring property and wealth, so that they were envied and feared, and in 1767 they were expelled and their property, valued at 1,320,000 pesos, was confiscated. They were allowed to return in 1852, under condition that they would hold no property, but devote themselves to missions in Mindanao and to higher education of the Filipinos.

From the beginning Spain made a mistake in the government of the Filipinos. In the words of Dr. David P. Barrows: "All classes of Spain's colonial government were frankly in pursuit of wealth. Greed filled them all and was the mainspring of every discovery and every settlement. The king wanted revenue for his treasury; the noble and the soldier, booty for

their private purses; the friar, wealth for his order; and the bishop, power for his Church." Land was assigned to soldier and priest, together with a certain number of natives,

A Policy of Greed with power to dispose of the one without the other. We find thus that the inherent rights and liberties of the people were taken away from them, together with the land upon which God had placed them, and that they were exploited for the benefit of their conquerors and oppressors.

It is no wonder that we read of constant insurrections on the part of these down-trodden islanders. The later insurrections seemed to be directed against the friar, who was the visible and only representative of Spanish authority. The friar's work had become materialized by the possession of vast estates upon which his spiritual charges lived and labored as tenants or dependents. One revolt was led, in 1841, by a young man of twenty-seven, who had been educated for the priesthood. He was driven into rebellion by the friars, who feared his accomplishments and his ambitions. One thousand Filipinos were killed before the revolt ended. The attempted soldiers' revolt of 1872 was discovered and fifty-two soldiers and three native priests were publicly shot in Manila, while many prominent men were sent into exile.

A secret organization called Masonry was formed about this time and spread through the islands, having back of it the idea of reform. José Rizal, a doctor and writer of great ability, was a leader in the reform movements.

Rebellions Because of his books and tracts on liberty, freedom, and reform he was arrested, exiled, and finally shot in Manila. He has ever since been regarded as the Filipino national hero. The most important secret organization arose in 1892, called the Katipunan, headed by Andrés Bonifacio, with the avowed object of expelling the friars and, if possible, gaining independence. In 1896 the proposed plan of rebellion was discovered through the priests and the confessionals, and several thousand prominent Filipinos were arrested and shot or exiled. The center of the revolt was in Cavite, and was headed by a young school-teacher, Emilio Aguinaldo. The people were in

arms everywhere, and, though defeated in open battle, the government made peace with them by promises of reform and the payment of 600,000 pesos to Aguinaldo, who withdrew to Hong Kong with some of the leaders. When Dewey sunk the Spanish ships, in May, 1898, Aguinaldo returned by permission of the admiral, who furnished him some arms and ammunition to assist in taking Manila. When the Filipinos found that the Spanish government was to be replaced by the American government they took the field, and more or less active fighting was kept up until the capture of Aguinaldo in 1901. All of the islands were occupied by American troops until the leaders had been captured or had surrendered and taken the oath of allegiance. Those refusing to take the oath were exiled to Guam until ready to do so.

The
American
Policy

The new government was very liberal from the beginning, and all offices have been given to the Filipinos wherever possible. There are thirty-eight organized provinces or states, whose governors are elected by the people. There are some twelve hundred municipalities, whose presidentes, or mayors, and concejales, or aldermen, are also elected. The islands have been divided into districts according to the population, and delegates are elected to the Assembly, which acts jointly with the Commission in the government of the islands. A civil service has been established, and the Filipino is given the preference over the American in any office for which he possesses the requisite ability. In the judicial department there is a Supreme Court, with a Filipino chief justice, and the judges of the courts of first instance are both Americans and Filipinos. The justices of peace in each municipality are all Filipinos. The public school system is the wonder of the world. Schools have been established in every part of the islands, including schools for Igorotes, Negritos, and Moros. About one thousand American and seventy-five hundred Filipino teachers direct this work. Instruction is entirely in the English language, and it is proposed to make English the official language of the islands in 1913. The revenues of the islands are derived from taxation, and customs duties amounting to more than \$15,000,000 per

year are collected. At different times the Congress of the United States has voted appropriations to assist in the more rapid development of the country. Each pueblo or city has its own police, and in addition there is a force of constabulary—native soldiers under American and Filipino officers—which acts as a general police force for the islands. The American



NATIVE CONSTABULARY SOLDIERS

army in the islands consists of about ten thousand Americans and several thousand Filipinos, called scouts, under American officers and governed by the regular army regulations. A large part of this force has been kept in Mindanao for the subjugation of the Moros.

The city of Manila has been entirely made over. Its harbor has been enlarged and deepened and a sea wall built, together with a wharf which will admit the largest vessels. The moat about the walls and the low places have been filled up, streets have been widened and paved, parks and gardens have been established, new iron bridges have been built across the Pasig River, a fine sewerage system has been inaugurated, and a

Public

Improvements

street railway has been built which is modern in every way. Throughout the provinces concrete and iron bridges have been built, and all main roads of travel have been macadamized. Buildings of strong materials have been constructed for the provincial capitals and high schools, and bamboo and wooden houses erected in every pueblo and barrio for the primary schools.

A summer capital has been established at Baguio, in the mountains of Benguet, in Luzon, to which a stone road has now been built through and over the mountains at great expense. The only railroad in 1904 extended from Manila to Dagupan, a distance of one hundred and twenty miles. This railroad has now been built thirty-five miles into the mountains toward Baguio, and also fifty miles along the coast northward into Union Province, and is later to be extended to Laoag, in Ilocos Norte. Southward from Manila the road extends to Cavite and Batangas and northeast to Antipolo. Another company is now building railroads in the islands of Cebu and Panay. Regular boats ply between all islands under guaranteed mail contracts with the government, and boat service is maintained on important rivers, while several automobile lines connect interior towns. All parts of the islands have their cable, telegraph and telephone connections and receive through the Post Office Department regular deliveries of mail. Large sums have been appropriated for an extensive irrigation system, and the work of reclaiming waste land has been begun. More than fifty artesian wells have been dug, and the people thus provided with pure water. A leper colony has been established on the Island of Culion, where hundreds of lepers have been segregated, and the people are being educated up to the point of desiring all lepers to go there. It is safe to say that more has been accomplished in ten years of American occupation than would have been accomplished by the Filipinos if left to themselves in fifty or a hundred years.

THE ROMAN CATHOLIC CHURCH

Following the war, the Roman Church found itself in a demoralized condition. All the friars and Spanish priests



A SCENE IN THE MOUNTAINS OF BENGUET PROVINCE—ON THE ROAD LEADING TO BAGUIO

were driven into Manila because of the hatred of the people. Churches had been destroyed or burned. More than three million Filipinos had organized an Independent Filipino Church, repudiating the authority of the Pope, but

**After
the War**

clinging to many of the practices of the Church. They elected Gregorio Aglipay, an Ilocano, as the archbishop. In hundreds of places they took possession of the Roman churches. Many other Filipinos repudiated the Church. At the present time only small numbers attend regularly, since they are no longer forced to do so. A nominal Romanist, a leading citizen of Manila, recently stated that no more than thirty per cent of the people were real followers of the Pope. Archbishop Harty and the American priests have done much in the way of reorganization. He has been obliged to appeal to his Church in America for missionary funds, as he has received none of the money paid to the friars for their land. A Roman Catholic governor-general in office for over three years, by his close affiliation with the Church officials, has done much to cause the people to believe that Church and State are one. In the presence of one hundred thousand people, and under the Stars and Stripes, he took an active part in crowning a doll as patron saint of Manila.

The Roman Church has not greatly changed its tactics. The priests still have their concubines and drink and gamble.

Evil

Practices

Children must be baptized by the priest; young people must be married by the priest; the dead must be buried by the priest, and for each service a price must be paid. Mass must be said for the repose of the soul, prayers must be offered to mitigate punishment in purgatory and for deliverance therefrom. In this way the Church taxes the living and the dead. It is the only profitable business in many a Filipino town.

The Taft Commission found that the land question was one of the causes for the burning hatred of the people toward the priests, and Mr. Taft was sent on a special pilgrimage to Rome, where, through the Pope, he negotiated the purchase of all friar lands for \$7,000,000, with the understanding that the friars were to leave the islands. The latter condition was not

agreed to by them, and, after a great deal of haggling, they accepted this sum, but held out some very valuable land from the contract. A Manila paper recently said that

Friar Lands more than two hundred and seventy-five additional friars had entered the islands since American occupation, and the number seems to be increasing rather than decreasing. The friars are gradually going back to the provinces. In Cebu a Spanish priest led a mob in an attack on a Presbyterian chapel, in which the Filipino pastor was killed. The Spanish priest was tried and convicted of manslaughter. While at liberty under appeal bond his bishop appointed him to another parish, which he served until his appeal was denied.

The Bible was practically unknown before the coming of the American missionary. An ex-priest and a German colporteur brought some Pangasinan Gospels to Manila a few years before American occupation. Both men were poisoned at the hotel, the Spaniard dying and the German escaping to a warship and recovering. The Roman Church has now put some Douay versions of the Bible in Spanish and English on sale.

Romanism and the Schools The Roman Church undoubtedly possesses great power with the government, and because of this power it is accordingly feared by the people. The Church has always been an enemy of liberty and education, and it does not favor the present school system nor does it encourage the aspirations of the people to govern themselves at some time, for the Church can handle a foreign government better than it can manage a free people. The Church sought at first to secure the appropriation for education to use through its parochial schools. Failing in that, it has attempted to control the public school. Through its efforts large numbers of Roman Catholic school-teachers have come to the islands. At one time a law passed the Commission to give over the education of children under eight or ten years to private schools, allowing them grant in aid. This was opposed by the Evangelical Union and was recalled. Dr. David P. Barrows, Director of Education, wrote a history of the Philippines for use in public schools, based largely on

histories written by Spanish friars and on public documents. Because it stated unwelcome truths, protest was made by Roman Catholic officials, and it was not permitted in the school curriculum. Dr. Barrows was asked to suppress the circulation of the book, which he refused to do. It is said that this action on his part caused him to lose an appointment as a member of the Commission.

An order has been issued by the Commission to all school-teachers not to affiliate with any Church. This, of course,



ROMAN CATHOLIC CATHEDRAL, MANILA

strikes at the personal liberty of the individual, but, as it carries with it the threat of dismissal, many literally carry out the order. An American who had taught in one town for eight years, having the most successful school in the island, was complained of because he attended a Protestant church on Sunday and taught in the Sunday school. Though he obtained affidavits from Filipino municipal officials that he had not taught Protestantism in the schools, and had never attacked the Roman Church, the Commission ordered him to stay away from the Methodist Episcopal Church or he

would be dismissed. Appeal to the President failed to secure any relief.

It cannot be said that the Roman Catholic Church in the Philippines is a Christian Church. It denies an open Bible and does not preach the Gospel; it teaches the infallibility of the Pope and worship of images, saints, and the Virgin Mary; it offers the mass, absolution, the confessional, burning of candles, and counting of beads in place of direct worship and prayer to Jesus Christ, the only Mediator between God and man. It offers husks instead of true grain. It has done nothing to improve the morals of the people, and its main influence has been to crystallize and harden their vices, making it more difficult to evangelize them. For this its leaders must give an account unto God whom they ignorantly teach and falsely worship.

Decadent Christianity

PROTESTANT MISSION WORK

There was no mission work from the Protestant standpoint until the arrival of the American army. The first preaching was probably done by Mr. Arthur W. Prauteh, formerly a Methodist Episcopal missionary in India, but then in business in Manila. He was assisted in the beginning by army and navy chaplains and Y. M. C. A. secretaries. Large crowds waited on these impromptu meetings and many earnest seekers came to his home for further instruction.

Earliest Protestant Work

Bishop James M. Thoburn, Methodist Episcopal Bishop in India, arrived in Manila in March, 1899, and preached the first sermon in the Philippines delivered by a regularly accredited representative of any Protestant missionary society. In opening the mission work in Singapore, in 1888, he had prayed fervently for a similar opportunity in Manila, and it was therefore peculiarly fitting that this prophet and sainted bishop should be chosen to inaugurate the work in the Philippines.

The British and Foreign Bible Society began its work through Mr. Randle, who arrived in the fall of 1898, and the American Bible Society sent the Rev. Jay C. Goodrich as its

agent in November, 1899. The Rev. James B. Rodgers, a Presbyterian missionary, formerly in Brazil, reached Manila April 21 1899. The first missionaries sent out by

First the Methodist Episcopal Church were the Rev.
Missionaries Thomas H. Martin, who arrived in March, 1900, and the Rev. Jesse L. McLaughlin, who came in May, 1900, the latter becoming later presiding elder of the Philippine Islands District of the Malaysia Conference.

The other Churches founding missions in the islands were: Baptist, United Brethren, Episcopal, Disciples of Christ, and



A TYPICAL OPEN-AIR MEETING

Congregational—all sending missionaries before the middle of 1901.

Representatives of these different missions came together in Manila, April 24-26, 1901, and organized the Evangelical

Union of the Philippine Islands, with the avowed

Practical object of securing comity and effectiveness for their
Federation missionary operations. The following is a part of the resolutions adopted as to division of territory:

“Be it resolved, that each mission now represented on the field accept the responsibility for the evangelization of certain

well defined areas, to be mutually agreed upon, such agreement to be open to revision at the end of three years by the Evangelical Union at its regular meeting, and

“Be it resolved, that in the Island of Luzon the Methodists shall become responsible for the work in the provinces of

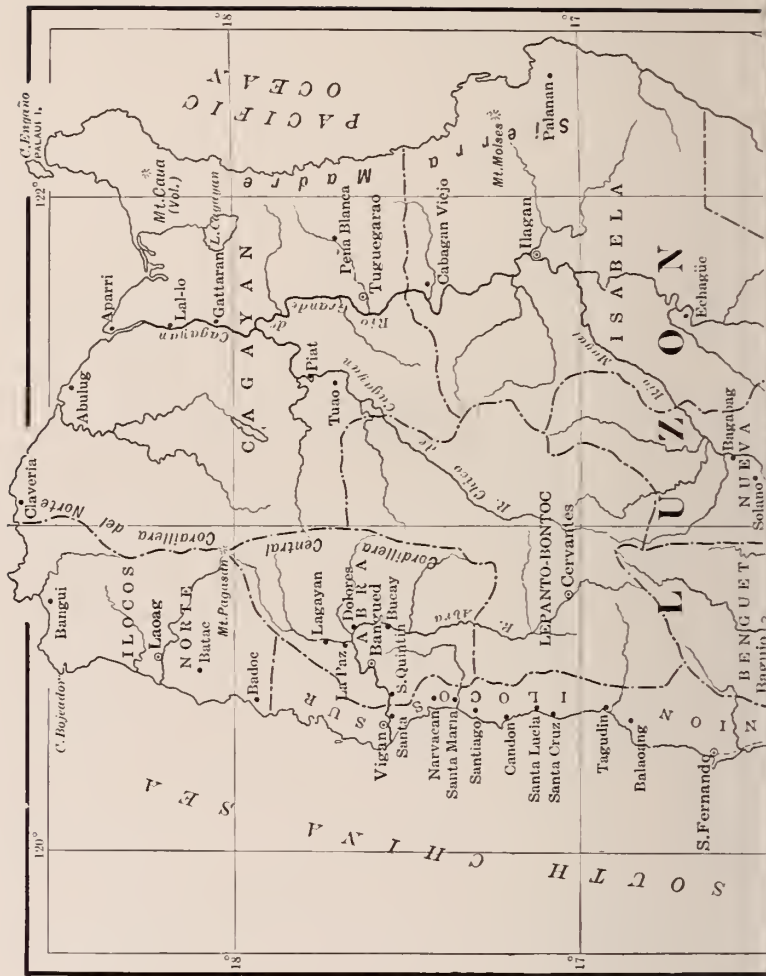
Division of Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan,
Territory Bataan, and Zambales; the Presbyterians for the work in the provinces of Morong, Laguna, Batangas, Cavite, Tayabas, north and south Camarines, and Albay; the United Brethren for the work in the provinces of La Union, Ilocos Norte, and Ilocos Sur.”

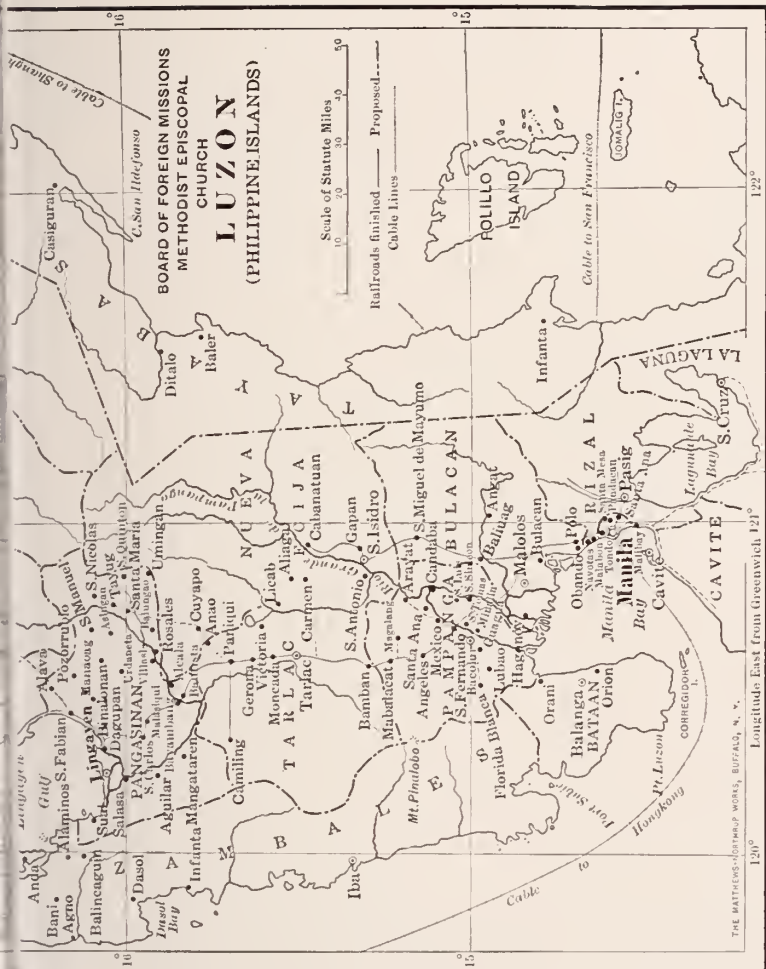
Later the Methodists were given the Cagayan Valley, Ilocos Sur, and Abra, and a part of Rizal. The Baptists agreed to work in the islands of Negros and Panay in connection with the Presbyterians, the latter also doing work in Cebu and Bohol. The missionaries of the Disciples of Christ did not sign the agreement, but accepted Ilocos Norte as their field. Later they came into Ilocos Sur and Abra, where the Methodists were already at work. They have also done some work in the Cagayan, Bulacan, Rizal, Laguna, Batangas, and Cavite provinces. Claiming as they do to be the Christian Church, they did not feel they could agree to confine themselves to any particular territory. The Episcopal Mission also did not sign the agreement, as they did not intend to work among the so-called civilized Filipinos, but expected to direct their efforts among the Igorrotes and Moros. Manila was to be considered common territory for all missions, and the Presbyterians, Methodists, Disciples of Christ, and Episcopalians have established American and Filipino churches there.

THE METHODIST EPISCOPAL MISSION

The first attempt on the part of Methodism to establish its work in the Philippines was made by the Woman's Foreign Missionary Society. Four ladies were appointed and

First arrived in February, 1900. They were Miss Julia E.
Attempt Wisner, Miss Margaret F. Cody, Mrs. Cornelia Moots, and Dr. Annie Norton. They undertook to open a boarding school for girls, but the effort failed, as there was at





that time no Protestant constituency, and the government had already opened a complete system of free public schools. These ladies were transferred to other fields or returned home.



ONE OF THE EARLY METHODIST CHAPELS

Dr. Norton returned later to the Philippines, and now lives in Manila and is doing good work among the people of Santa Mesa, though no longer connected with a missionary society.

On the arrival of Mr. McLaughlin, referred to above, the organized work of the Methodist Episcopal Church in the Philippines was begun. Street and house meetings were started in Manila, and the most strategic points were chosen and visited regularly. In 1903 Mr. McLaughlin reported: "Definite work has been undertaken in about fifty different places, with forty organized congregations. The average weekly attendance is from twenty to twenty-five thousand."

**Organized
Work
Begun**

GROWTH OF MANILA DISTRICT

From Manila the work spread in all directions through natural causes. During the insurrection thousands of people had come to Manila for safety, and some of these, becoming converted, returned to their homes with the good news, carrying Bibles and tracts with them. Other Manila members, who had relatives in the provinces, visited them from time to time and established new centers of the Gospel light.

Mr. McLaughlin was greatly assisted by Filipino workers, whom he appointed exhorters as soon as he had proved that they possessed gifts and graces for the work. As fast as **Filipino** preaching places were established they were regularly **Helpers** supplied by these Filipino preachers, who pushed the work with great zeal. When Mr. McLaughlin went to the United States on furlough, in February, 1905, he left 2,441 members and probationers, 41 exhorters, 5 Sunday schools with 770 scholars, and 15 chapels. After his furlough at home he returned as agent of the American Bible Society, in which work he has since had remarkable success in printing and distributing the Scriptures.

Early Days Dr. Homer C. Stuntz (now First Assistant Corresponding **of the** Secretary of the Board of Foreign Missions), who had been a **Mission** missionary in India (1888-95), was appointed presiding elder of the Philippine work and pastor of the American Church, arriving in Manila April, 1901. He was of untold value to the work in its beginnings because of his ripe judgment and experience, his power as a preacher, his missionary zeal, his fearlessness in denouncing wrong and upholding right, and because of the great respect in which he was held by all government officials. On no one of our mission fields had the work proceeded so rapidly or successfully, and new questions as to methods of procedure were arising daily. Property was needed, and the best locations for churches, institutions, and residences must be selected. The Church at home needed to be informed as to the work. Dr. Stuntz visited the United States in 1902, and the Church responded to the call with special gifts and an

additional appropriation of \$5,000. He also represented the mission before the General Conference of 1904, which heard the petition of the missionaries to be formed into a Mission Conference with the privilege of organizing an Annual Conference at the end of the quadrennium. This was done in 1908, under the presidency of Bishops Robinson and Oldham. Dr. Stuntz is largely responsible for the prohibition of the opium traffic in the Philippines. When the Commission proposed a law regulating the sale and use of this drug he organized the Christian forces and pleaded the case before the Commission. A law was passed to curtail its use gradually and to prohibit the sale and use after three years. The islands are now free from the blight, and all smugglers and users are apprehended and punished. Dr. Stuntz was superintendent of the mission in 1904 and 1905, and in December of the latter year returned home on account of ill health.

The Rev. Marvin A. Rader, D.D., came to the Philippines in 1903, being assigned to Malabon, a city of 40,000 people, five



KNOX MEMORIAL CHURCH, MANILA
Largest Protestant Church for Filipinos in the Islands

miles north of Manila. In two years the work spread throughout that region to such an extent that at the Conference of 1905 he was able to report 2,005 members, with ten exhorters and ten chapels. Dr. Rader has served as pastor of the American Church, and as agent of the Publishing House, and for five years has been superintendent of the Manila District.

The Rev. Charles W. Koehler came from the Southern Illinois Conference in October, 1907, and, after a few months in the Bulacan Province, was assigned to the Manila District, where he has been very successful as an evangelist. During the two weeks Bible Institute for preachers and workers at Caloocan, in 1909, Mr. Koehler held daily Pentecostal services which resulted in many marvelous experiences. This is undoubtedly the beginning of a great revival movement which is spreading throughout the churches, quickening old members and converting hundreds of others. Mr. Koehler has also had an interesting work among the soldiers at Fort McKinley, near Manila, where more than one hundred and thirty men have begun the new life.

The Manila District comprises, besides the city, the provinces of Rizal, Bataan, and Zambales. Until recently there has been practically no mission work in Zambales because of lack of funds to send workers there. In 1909 two gentlemen of Minneapolis, the Rev. S. M. Dick and Mr. A. C. Bohrnstedt, agreed to undertake its evangelization by sustaining ten Filipino preachers.

Work has been opened in a large number of towns, resulting in the securing of several hundred converts the first year. Bataan Province, though without a resident missionary, has progressed under the leadership of the Rev. Simeon Blas, who works without salary. He is an ordained local elder and a successful business man, who gives most of his time to Gospel preaching.

There has been a great deal of persecution in the last few years due to the growing power and reorganization of the Roman Church. In Pasay church services were stopped by the town band practicing in the rear of the church directly

behind the pulpit, and giving concerts at the chapel entrance, the town officials refusing to interfere in the interest of peace and order. At Navotas American missionaries, with

Persecution Filipino preachers and members, were thrown into prison for street preaching, under a wornout Spanish law, the police and justice working at the instigation of the Roman priest. The mission work so thrived, however, that at the present time—less than two years later—the majority of the city officials elected are Protestants. At Meeauyan the Roman priest struck a Protestant over the head and eye for refusing to bow to an image, and on trial the priest was absolved from blame by the local justice. These are some examples of outward forms of persecution; there is another sort in which the convert loses friends, he is ostracized from society, he loses his employment, threats are made against his life, he is falsely accused, and in many other ways pressure is brought to bear to cause him to give up the new life.

In 1909 there was a defection led by the Rev. Nicolas Zamora, which seemed at first to be serious. Mr. Zamora was the first ordained Filipino preacher and had occupied

The Zamora Defection the largest pulpits. He became dissatisfied with his salary, the slowness of his rise in the Conference, and the growing importance of his fellow Filipino preachers. He took with him the larger part of the membership of the Tondo church, which he was serving, and a few members from each of the Manila churches, making about twelve hundred in all. At the first meeting of this independent church Zamora was elected bishop. There were also a few followers in the provinces where preacher or people had some slight grievance. Some of the seceders have returned to their former churches, and many others have ceased to attend any church. The schism was caused partly by the spirit of the times in the Philippines and partly by the personal ambition of one man. The Filipino papers are full of independence talk and it is the theme of the politician's address. Everywhere the people are told that they can run their own affairs without interference of outsiders. Under these circumstances

it is surprising that the Zamora movement received so little support from the great mass of our Filipino preachers and people.

Publishing House The Mission Press was started by the Rev. J. S. McLaughlin, in 1901, with a very small outfit. It has since developed into the Methodist Publishing House, with a building of its own, doing a printing, bookbinding, and photo-engraving business. It prints the Christian Advocate in English, Tagalog, Pampanga, Pangasinan, and Ilocano, as well as Sunday school literature and tracts in these different dialects, amounting to several million pages each year. It is a powerful evangelistic agent, and supplements in



TYPESETTERS AT WORK IN THE PUBLISHING HOUSE, MANILA

a very necessary way every part of the missionary's work. The work is hampered by lack of proper up-to-date equipment and by the small amount of the funds in hand for literary output. The Rev. Fred A. McCarl gave several years of service to the Press, and it has been in charge of the Rev. Arthur E. Chenoweth since 1905, except during a furlough period spent by him in the United States. A large building has been purchased, encumbered by a debt of \$18,000, the

interest on which sum is met by income from rentals and job work. Could this purchase sum be paid, in part at least, the yearly income might be used for the production of literature. The building is in a fine location in the business district and furnishes a good headquarters and center for all religious activities.

Almost from the beginning of the mission the need of training native preachers was seen to be of first importance, and every missionary began the work in his own home.

Bible Through the help received from special gifts, Bible
Seminary Institutes were held each year from two weeks to a month in each missionary's district. In 1905 a gift of \$10,000 was received from Mr. G. E. Nicholson, of Kansas, for the erection of a Bible seminary building. A location was not found until 1907 and the building not completed until 1908. Previous seminary work had been done in Dagupan



FLORENCE B. NICHOLSON BIBLE SEMINARY, MANILA

and Manila, and in 1907 the Rev. Harry Farmer was regularly appointed president of the Florence B. Nicholson Bible Seminary, and work was begun with twenty-five students. The seminary has been carried on jointly with the Presbyterian

Mission. The course requires three years, and work is done in Spanish and English. Twenty of the twenty-seven members of the Conference have attended the seminary, and other former students are supplying circuits as local preachers. A library of over a thousand volumes has been secured in the two languages. Perhaps no other institution of the Church has such an influence upon its future life, for the leaders in the Church will largely determine the character of its life and influence. The seminary is without endowment, and consequently the annual expense of \$2,500 has to be provided. The support of a young man studying for the ministry, together with his necessary books,



SERVILIANO CASTRO
Student in the Seminary

involves an expenditure of \$50 a year.

Preaching to the American soldiers and civilians had been carried on from the beginning of the American occupation by American Church chaplains, Y. M. C. A. secretaries, missionaries, and others. The American Methodist Episcopal Church was organized in Manila in 1901, and in October the official board purchased an excellent corner lot in a desirable location. A temporary structure was erected and dedicated, free from debt, in December of the same year, and the Holy Communion administered on Christmas day. Dr. Stuntz served as the first pastor, and in the spring of 1902 the Rev. William A. Brown arrived to take charge. The work developed so rapidly that the building was enlarged and made more permanent. The



LEON CARINO
Another Student

Rev. Marvin A. Rader served as pastor in 1904 until the arrival of the Rev. George A. Miller. During this pastorate a new cement block church was erected and dedicated. While some financial assistance has been received from the homeland, the largest part of the burden of building has rested upon the Christian men who live and labor in the islands. It stands as a monument to their faith and zeal, and is a large force in holding up the standard of righteousness in our far-away possessions. The Rev. Isaac B. Harper served the church from 1907 to 1910 with large success, keeping in touch with the Americans throughout the islands and lifting the last vestige of indebtedness. He was succeeded by the Rev. George C. Cobb, who had served as pastor of the English Church in Singapore.

The women made a second and a permanent entrance into the Philippines in 1903, when Miss Winifred Spaulding arrived and opened in Manila a training school for Filipino

**Women's
Work**

women and girls, which has been successful from the first. It is now known as the Harris Memorial Deaconess Training School, and has from forty to fifty young ladies in attendance each year. The graduates are working in the



METHODIST WOMEN WORKERS IN THE PHILIPPINES, 1908

different churches all over the island of Luzon and are much sought after by the preachers and members. They establish junior leagues and women's meetings and maintain classes in the Sunday schools.

On the arrival of Dr. Rebecca Parish, in 1906, the Bethany Hospital and Dispensary was opened, and in 1908 the Mary J. Johnston Hospital was erected, the gift of Mr. S. D. B. Johnston, of St. Paul. This is the only women's and children's hospital in Manila and fills a large place of usefulness, being unable at times to receive all those applying for entrance. There are from fifteen to twenty Filipino girls constantly in training there as nurses, who have theoretical instruction and practical work in caring for the sick.

CENTRAL DISTRICT

The four provinces of Bulacan, Nueva Ecija, Pampanga, and Tarlac comprise the Central District. The first missionary work was begun in 1901 by the Rev. Thomas H. Martin, who finally located at Gerona, Tarlac, where he labored with success for three years. He learned to preach in the Ilocano dialect and translated the first song book into that tongue. He also wrote a History of Protestantism in Spanish. Ill health caused his return in 1904, but his influence is still felt through the men whom he converted and trained. After he left, the work in Tarlac Province was superintended by the missionaries in Pangasinan until the coming of the Rev. William H. Teeter, in November, 1904. He took up his headquarters at Tarlac, the capital, from which center he itinerated throughout the province and established work in most of the main towns. It is a difficult field to work, as the four principal dialects of Luzon are spoken among the inhabitants, sometimes all of them being used in different sections of the same town. The province has many rivers, creeks, and marshes, with only paths through miles of tall grass, frequently the home of robbers. Two of our local preachers had been robbers and bolo men (users of the bolo, a kind of knife) when converted, and afterward valiantly traveled the hardest circuits. Mr. Teeter became superintendent

of the district in 1906 and moved to Malolos, Bulacan. He succeeded in bringing all of the churches into a harmonious organization. The Rev. Rex R. Moe, of Nebraska, arrived in November, 1907, and was sent to the Tarlac Province, where he was joined by Mrs. Moe in 1908. They frequently travel together visiting the churches, and are much beloved by the people.

The first missionary in Pampanga Province was the Rev. William G. Fritz, who had formerly been in South America and knew the Spanish language. He literally wore himself out in his zeal. It was his custom to start out on a trip with a small bundle of clothes and eat and sleep wherever he found himself. His health soon gave out, and after a little more than a year's work he was obliged to return to the homeland, leaving almost a thousand converts. His place was taken by the Rev. William A. Brown, who had been pastor of the American Church in Manila. Mr. and Mrs. Brown were greatly beloved by the people and added another thousand to the Church. They went home in poor health at the end of 1904. The Rev. Robert Johnson spent two years in Pampanga, and was indefatigable in labors, carrying the Gospel into every part of the province. His aggressive policy brought on a great deal of persecution, and he knows what it means to be stoned and cast into prison. On the occasion of one visit of Bishop Oldham to Pampanga Mr. Johnson had ten chapels ready to be dedicated. On account of Mrs. Johnson's health they returned home in 1906, and for a few months the work was in charge of the Rev. Otto Carlson. The Rev. Edwin L. Housley came in 1907, and has done much toward putting the work on a substantial basis. He has built a residence and chapel at the capital, San Fernando, and has brought many young men into the ministry. There are now six thousand members and twenty-one chapels. Some of the leading men of the province are members of the Church, including the provincial secretary and some city mayors. The people, for the most part, are intelligent and they have a rich and fertile country.

The Roman Church is particularly bigoted in this province,



A REVIVAL MEETING IN SAINT PAUL'S METHODIST EPISCOPAL CHURCH, TONDO, MANILA

and continues to delude many of the people. In the town of Lubao a Protestant meeting was announced to be held in a small house on a side street. Under the direction of the priest and the town mayor, the constabulary soldiers were ordered to raid the place. On their arrival the preacher invited them to come to the meeting and observe that it was only for the worship of God. Instead of accepting this invitation, the people were ordered out of the house and the preacher had some ribs broken by the jab of a musket. They were placed in prison, and when the missionary arrived, demanding their release, he was also put in prison, where they all remained until the governor, hearing of the affair, ordered their release.

The Rev. Willard A. Goodell was the first Methodist missionary in Bulacan Province. Mr. Goodell lived in Hagonoy for six months, where he built a chapel and received more than two hundred members. He became very fluent in the use of both Spanish and Tagalog, and was known as the most correct user of the Tagalog dialect among the foreigners in the islands. He lived at Malolos from 1902 until 1906, when he returned to the United States on account of Mrs. Goodell's health. He received more than a thousand members into the Church, besides being very active in translating books and training preachers. His general method of travel was to visit each congregation during the year for two weeks at a time, living in their homes and thoroughly teaching and training them. The Rev. Arthur E. Chenoweth was assigned to eastern Bulacan in 1902 and stationed at Baliuag, where he built up a strong work and opened the way for the evangelization of the large neighboring province of Nueva Ecija. Mr. Chenoweth built a substantial church in Baliuag, which was the first one of its kind in the provinces.

The Rev. R. V. B. Dunlap was the first resident missionary in Nueva Ecija Province, being stationed at San Isidro in 1903. He was obliged to return home after a little more than a year's work, during which time he received some six hundred members into the Church. This field was left without a missionary until the Rev. Daniel H. Klinefelter was sent to San

Isidro in 1907. He had been mission treasurer and missionary to the Chinese since coming to the islands in 1905, and provincial work was new to him. He was constant in his journeyings, visiting every part of the province, and in three years received more than two thousand members into the Church. This province is a difficult field to travel on account of the rivers and marshes. The northern part of the province has but few roads, is thinly populated, and is the home of carabao thieves. In 1909 Mr.



A MISSION HOME AND TEMPORARY CHAPEL IN NUEVA ECIA

Klinefelter was appointed district superintendent and stationed at Malolos, and a new missionary, the Rev. J. W. Cottingham, was sent to San Isidro.

On the arrival of Miss Wilhelmina Erbst, in 1909, she was assigned to the Central District, since which time she has been studying the language and visiting the different centers of work, helping in Bible Institutes, and directing the work of the Filipino deaconesses. There is at present no institution of the Woman's Foreign Missionary Society on the Central District. It is hoped that a deaconess

home and training school may be established in the center of this large field of 14,000 members.

Residences for missionaries have been built at Tarlac, San Isidro, San Fernando, and Malolos, their total value being \$10,000, and on these there is a present indebtedness of \$6,000. The interest on this loan is smaller than the excessive rents asked. It is therefore cheaper to build our own mission homes.

NORTHERN DISTRICT

The Northern District is the largest in extent and population, comprising the provinces of Pangasinan, Ilocos Sur, Abra, Cagayan, Isabela, and Nueva Visaya, with over a million people, speaking Ilocano, Pangasinan, Zambale, Tingui-an, Ibanag, Gadang, Isanay, and several minor dialects. The district was created in 1905, with the Rev. Ernest S. Lyons as superintendent. He has held this position ever since, except during a year and a half in the United States, when the work was in charge of the Rev. Harry Farmer.

Pangasinan Province The Rev. Thomas H. Martin located in Dagupan in 1901, but after six months he transferred to Tarlac, as there seemed to be no opening, and nothing definite was done until the arrival of Mr. Lyons in 1903. Pangasinan is a large province, with many large and rapid rivers, and has a population of almost 500,000. Mr. Lyons early visited all parts of the province, finding the people ripe for the Gospel, and during the first year he organized eight different congregations. He had already been a missionary in Singapore for three years, and the constant travel broke his health. This necessitated his transfer to Manila, where he took charge of the Chinese work and became mission treasurer. Mr. Farmer arrived in April, 1904, and immediately began traveling through the province. So eager were the people to receive the Gospel message that it was impossible to accept all of the invitations to preach and organize churches. While there was some persecution, there was great readiness to receive the Gospel, and more than 2,000 persons were added to the Church the first year. The province was divided into

four districts, which were visited as regularly as the weather permitted, and a large number of small circuits were formed and put in charge of local preachers and exhorters. In order to care for these new Christians a paper was published twice a



THE REV. TEODORO BASCONCILLO
A native preacher and his family in Pangasinan Province

month and sent to a large number of subscribers in each congregation. A Bible Institute was held, attended by fifty men, who were trained in simple Bible truths and in the conduct of Church services.

The Rev. Ernest A. Rayner arrived in 1906 and took charge of the work in western Pangasinan, living at Lingayen, the capital of the province. He was the first missionary to preach in the Pangasinan dialect and has been very successful in his work. He edits the Pangasinan Advocate and Sunday school literature, and has issued a number of tracts and special programs. He has also had charge of the Bible Seminary in Manila for one year. The Rev. Harry C. Bower, formerly a missionary in Malaysia, came to eastern Pangasinan in 1907,

and was stationed at Binalonan, where he built a church, and from which point he has traveled over a large territory and



THE PLAZA AT LINGAYEN—MISSION BUILDINGS TO THE RIGHT

supervised the work in fifty congregations. He returned home in 1910 on account of illness.

Ilocos Sur The Rev. Berndt O. Peterson reached the islands in July,
Province 1904, being appointed to Vigan, Ilocos Sur. Vigan is the
 seat of an Episcopal See of the Roman Church, with
 an American bishop and a number of American priests,
 and Mr. Peterson found the opposition strong and
 well organized. He became our best preacher in the
Ilocano dialect, and, by his persevering travel and preaching,
succeeded in gathering together a number of well-organized
churches of 1,650 members during his five years' service. His
work as translator and editor of Ilocano literature has been
invaluable. After a year's furlough in the United States he
has returned to the islands and is stationed at Binalonan,
Pangasinan.

The Rev. Oscar Huddleston, of Kansas, was sent to the Cagayan Valley in 1907, after six months' service in Ilocos Sur. Work had been begun by Mr. Lyons, who made several visits through the valley and located some Filipino preachers. Mr. Huddleston describes his territory as follows: "It is some-

thing like 200 by 80 miles, with mountains on the east and west and a broad and fertile valley lying in the center, sloping to the north, through which the Rio Grande de Cagayan flows. In this valley the mountains and some of the lowlands are covered with forests of hard wood, the value of which has never been computed. The ducks flock by the waters, the mountains are full of wild boar and deer, the trees are literally black with chattering monkeys, while the rivers are alive with alligators." There is a population of 100,000 lying along the river, very difficult to reach, as the river is very rapid and means of communication meager. It takes a month or six weeks to visit all points of the district. Some 1,700 members have been gathered together.

In 1909 Mr. Huddleston was transferred to Vigan, and his place was taken by the Rev. Alva L. Snyder, who reports: "During the year I traveled in all kinds of ways and weather 1,290 miles, being absent from home 89 days. I baptized 85 adults and 49 children, and the preaching places have increased from 24 to 41. We have begun to learn how to suffer hardship with the Gospel according to the power of God." In 1910 Mr. Snyder moved with his family to Tuguegarao, 100 miles further up the valley, leaving the seaport town of Aparri to the new missionary, the Rev. S. H. Armand. This is probably our most difficult field, being the most remote, the least civilized, and the most difficult to travel.

Dr. Milton H. Schutz was our first medical missionary, and after two years' work was obliged to return home on account of ill health. His work was so successful that it should encourage the support of at least three doctors of evangelistic spirit throughout our Philippine field. Dr. Schutz reports at the Conference of 1910: "The thousands of people in these provinces are heir to all the ills that infest a tropical climate, and, being in ignorance of the simplest rules of hygiene, they are in great need of hygienic instruction and medical attention. During the year I have traveled 2,950 miles, have treated 1,600 distinct cases, and have lectured on health subjects to many audiences. For centuries

the Filipinos have been suffering physically from superstition, malformation, false ideas of health, and the progress of disease. One out of every eight or ten natives is afflicted with tuberculosis, and to them that word spells death." The people are very grateful for medical attention, and, besides being a work of mercy, it greatly aids our mission work.

An orphanage has been started at Dagupan, Pangasinan, a large bamboo

Orphanage house near the missionary's residence having been rented for the purpose. Twelve little mestizo, or half caste, children were received the first year.

Everywhere throughout the provinces may be found these little pale children whose American fathers have died or have deserted them. With proper building and grounds the orphanage could become self-supporting.

In 1906 Miss Louise Stixrud was assigned to the Northern District, and for the first year she studied the language and looked after the women's and children's meetings in

Women's Work three cities and the surrounding villages. In 1908 she was transferred to Lingayen, and there opened a training school for women workers, which has been a great

success from the start. She was assisted at first by Miss Mabel L. Crawford, a W. F. M. S. worker from Iowa, until the latter became Mrs. Bower. During two years Miss Stixrud has had the help of Candida Mejia, a graduate of the Manila Deaconess School, who can speak English, Ilocano, and Pangasinan. Miss



DR. SCHUTZ AND A FILIPINO WOMAN

Elizabeth Parkes has been the evangelist of the Northern District since her return in 1907.

In this district the superintendent has a residence at Dagupan, where there is also a substantial church. At Lingayen there are one residence and a dormitory, while the Woman's Foreign Missionary Society has a large residence used for a training school. In Aparri there is a fine missionary's house, built by the McPherson District (Southwest Kansas Conference), and at Vigan there are a residence and a dormitory. Two additional residences are needed to house the missionaries more comfortably and to offer an adequate plant for the work.

EPISCOPAL SUPERVISION

The mission has been greatly helped by the visiting bishops. Bishop Warne, of India, made two visits in the early days, in which he held Conferences and conducted a number of special revival services. Bishop Henry W. Warren represented the



PHILIPPINE ISLANDS CONFERENCE

Session of 1909. Bishop Oldham in center of front row

Board of Bishops in 1903, and gave the benefit of his ripened experience. Bishop John E. Robinson, of India, presided over the first session of the Annual Conference, in 1908. The Philippine Mission has been particularly blessed with the con-

tinued oversight of Bishop William F. Oldham, who held his first Conference in 1905. He has made a number of visits each year, and has traveled through the island of Luzon, visiting the various stations and churches, and has been of the utmost help by his timely advice and direction.

EDUCATION

The large attention given to the public school system by the government has made it unnecessary for the missions to enter the educational field to any extent. There are
A Need in Manila primary, intermediate, and high schools in all the islands, with almost the full quota of trade schools.

Manila has a normal school, a commercial school, a law school, and a medical school, and plans for college work have been made. There are a number of friar schools in Manila doing work in Spanish, but these are not equal to the government high schools. In Dumaguete, Negros, the Presbyterian Mission has established the Silliman Institute for academy and college work, which has met with the greatest success, being unable to receive all the students applying. There is need for such a school in Manila at present. The coming of the Americans has been like a new birth to the Filipino people, and everywhere young men and women are turning toward higher ideals and looking for the means of better development of their minds and characters. It is estimated that ten thousand students yearly come to Manila to pursue an education, and if Methodism possessed an educational institution worthy the name it would receive its full share of patronage. In connection with the Florence B. Nicholson Bible Seminary, thirty acres of land have been secured as a site for a future Christian school of higher education. This offers to our Christian philanthropists an unusual opportunity for investment.

In connection with the government high schools in the provincial capitals, the aim of the missions has been to establish Christian dormitories for young men and women,
Dormitories who may thus be surrounded with Christian influences while away from home. This has been done successfully in Lingayen and Vigan, and could be done in ten

other capitals if the means were at hand. Manila itself offers the greatest opportunity for dormitory work, and a substantial \$20,000 dormitory building could be filled with students at once.

SOME FILIPINO PREACHERS

The history of the early Filipino Methodist Church will record the heroic work of Filipinos who sought salvation and wrought righteousness by an entire devotion of their lives to Jesus Christ, and they will not be found to be behind the saints of any other race.

The story of Nicolas Zamora, so well known to American Methodists, and the names of the other men who were led away with him, will not be forgotten, and it may be they will yet be found to fight on the Lord's side against sin and unrighteousness, forgetting ambitions for earthly glory and willing to sacrifice self in order to win their brother Filipinos to Christ.

Simeon Blas, of Makabon, was one of the first to join himself to the Protestants, being a real protest-ant against the

Roman Church, which

An Owner of Cockpits had so oppressed his people. He was the

owner of two cockpits, which he kept open for the fighting of roosters even on the Sabbath day. As he began preaching the new doctrine he was appointed an exhorter, but after the Church service he would return to the cockpits, where he had an income of from \$5,000 to \$10,000 per year. The other members murmured against him because he did not give up this evil business. He attended the exhorters' training class twice a week in the home of the missionary, and one day, after an earnest lesson on the new birth, while all were



THE REV. SIMEON BLAS

on their knees pleading for the new blessing, the change came to Simeon, and he arose with tears in his eyes to make confession of his sins. The cockpits were closed, and he has ever since lived a clean life, proclaiming a full salvation from sin. He is unceasing in his labors for men, being constantly burdened for the souls of his fellow Filipinos.

Enduring Felipe Marquez is an Ilocano who was brought to Manila
Hardship while a child to live with his grandparents. He speaks Spanish and Tagalog as fluently as his own dialect. During the Spanish times he had been a chief clerk in a branch of the war department, and had a good income and a well furnished home. He heard the Gospel preached on the streets and became a believer and was baptized. He gave such clear and eloquent testimony that he was soon made an exhorter, and when there was a call for a man to go north to preach to the Ilocanos he volunteered, giving up a good position in Manila. His wife and family have been as consecrated as he. Piece by piece articles of furniture were disposed of and also other things of value, but he never faltered. Several children died, and then his wife passed away, but always back to his itinerating work he went. He has brought many souls into the Kingdom, but his greatest work has been in building up and edifying the believers. Besides his pastoral work, he is now one of the teachers in the Bible Seminary. One son is in high school and another is in America studying medicine.

Pastor of Candido Magno is a Tagalog and has always lived in Manila.
First Church He was one of the first converts at Santa Mesa, when he was earning a good salary as a boxmaker. He gave up his work in order to give himself entirely to the ministry, being supported at first largely by his father. His persevering zeal and the loving service of his life endear him to all the members and attach many outsiders to him. After four years of study he was graduated in the first class from the Bible Seminary, and is now pastor of the First Church in Manila (Knox Memorial), a handsome church building in a most important field. The membership is not so large as that of some other churches, but there are a

large floating congregation and great opportunities. He excels as a pastor and is untiring in his devotion to the needs of his people. He has suffered much persecution and made many sacrifices, but all these have only aided him in reaching a higher experience in spiritual things.

Filomeno Galang was born in Gerona, Tarlac, of a Tagalog father and a Pangasinan mother.

A School-Teacher He had some education in Spanish and early learned English, being one of the first

teachers in the American public schools, in which vocation he supported himself and helped his parents. All of his spare time was given to preaching, and from Saturday to Monday he was filling appointments in the villages about his town. At the age of twenty he gave up his work as a teacher and went north to Ilocos Sur as traveling evangelist, for he had learned to speak and preach in the Ilocano dialect. Here he was unusually successful in securing converts to the Master. In the second year he was sent to Aparri, in the Cagayan Valley, the most northern city in the island. Some six hundred members were received the first year in this new field. The next year he was sent further up the valley to the capital, Tuguegarao. From this it can be seen that he possesses the missionary spirit, as it is an unusual thing for a Filipino to leave his home to go to a strange place to live. He is now an ordained deacon and member of Conference, and gives promise of great usefulness to the Church.

A Prosperous Lawyer Mauricio Loria is an Ilocano from the province of Pangasinan. He had been clerk in the office of the justice of peace, and often practiced as a lawyer before the same court. He belonged to one of the best families and was received everywhere. In traveling on a small boat from Dagupan to Ilocos Sur he met Filomeno Galang, who led him into the light of the Gospel, and Mauricio at once began teaching others. On his return to



CANDIDO MAGNO

his home town of Aleala he was appointed an exhorter, and the church soon grew from twenty to seventy-five members. After a year in the seminary he was given an important circuit, and the following year he was made a member of Conference on probation, ordained deacon under the missionary rule, and sent into the province of Nueva Viseaya, seven days' journey distant. After three years' labor he had organized several congregations, with a total membership of eight hundred. In the meantime his wife died, and his two children were taken by their grandparents. He too knows what it means to sacrifice and suffer and conquer.

Arcadio de Ocera comes from San Fernando, Pampanga, and since the American occupation has de-

A Gifted voted himself to the study of
Preacher the English language. He has
 enjoyed great advantages under

the American missionaries, who have directed his studying and reading, and he has a fine library of English books. He speaks English fluently and has an unusual gift of eloquence in his native tongue. His forte seems to be pulpit work, and there are always large audiences that wait on his ministry. The simplicity of his life, the sweetness of his temper, and his persevering zeal in his work give him great power for the Master. He has had many temptations to step aside into a more lucrative employment, but he prefers to serve Christ.



ARCADIO DE OCERA

STATISTICS OF METHODISM IN THE PHILIPPINES, 1909-10

Methodist missionaries.....	*16
Wives of missionaries.....	*16
W. F. M. S. missionaries.....	8
Filipino members of Conference.....	28
Filipino deaconesses.....	23
Number of members and probationers.....	29,044
Number of adherents.....	24,190
Number of Sunday school scholars.....	7,737
Number of hospitals.....	1
Number of W. F. M. S. training schools.....	2
Number of theological schools.....	1
Number of churches and chapels.....	127
Number of local preachers.....	351

*Three missionaries and their wives are on furlough; one missionary is pastor of the American Church.

